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Maternal Solicitude.

A lady in a western city, who is a Spiritualist and a constant reader of the *Age of Progress*, in a letter recently addressed to a friend in this city, remarks that there are, as yet, but few Spiritualists there, or but few who have courage to avow themselves such, and laments that she has not more of direct spiritual teaching. She says she reads every line of our paper, and derives much satisfaction from it; but she lacks spiritual society, which is a grievous deprivation of enjoyment. The most important part of the letter, however, is that which suggested the two words at the head of this article. She asks, what shall I do with my children? I am fully convinced of the truth of the spiritual religion; and if I send them to the orthodox Sabbath School, they will be taught the doctrines of the orthodox faith, which are contrary to my convictions of truth, and calculated, as I believe, to make them wretched through life. What shall I do with them?

This manifestation of solicitude, comes from the depths of the heart, where, embalmed in that maternal love which will endure forever, nestles the beings to whom she has been instrumental in bringing into existence. She loves those babes with a mother's love, and she feels a mother's anxiety for their welfare. This is as it should be—it is just as nature designed it should be; and there is a lesson in it, which, if she will learn to understand it, will afford her great consolation. The fact that she loves her children, is an evidence that God loves them. Sister, do you ask us on what principle of philosophy we base this declaration? We answer: You are a constituent part of God. Your spirit is an emanation from the spirit of God. Your physical system is parcel of the physical being of God, which comprises the whole universe of matter—the entire body of nature. Hence every thing which any spirit loves, when such spirit is unperverted by false teachings or the embrace of error, God must necessarily love.

Again, that which God loves, he will care for and provide for, and ultimately redeem from the thralldom of wrong—if not in this state of existence, in the next. And let it be understood that God works by means—by natural means, to accomplish all his purposes. His loving kindness to his human children, is manifested through his angels and ministering spirits; and these use you as their instrument of operation for the benefit of your offspring. They constantly stimulate you to exertions for their benefit, as they do all other parents and friends—though, in too many instances, owing to the perversion and misdirection of mind, by vicious habits and propensities, they are thwarted in their endeavors, and fail to accomplish the ends which they aim at. And it is at the suggestion of those guardian spirits who constantly hover around and watch over you and your loved ones, that you make the inquiry which you do, in relation to the proper course to pursue with them. And we would fain believe, and are almost persuaded, that some good spirit is prompting our mind to answer you as we do.

We say to you, sister—and in addressing you, we shall address

many other minds—entertain no other than kindly and sympathetic feelings towards those who do not think as you do in relation to spiritual matters, and who ignorantly persecute you for the faith which is in you, and for the fearlessness with which you assert your liberty of conscience. Remember that, whilst they are in the wrong and you in the right, they have a great deal the worst of it. How complaisantly you can bear their sneers, flouts, sarcasms and scorning epithets, when you can see yourself on the side of eternal truth, engirded and directed by the hosts of heaven, whilst they speak and act from the bad impulses engendered in the black pool of error, in which their spirits are whelmed.

As regards sending your children to orthodox Sabbath Schools, your own intuition has already suggested to you the right; which is to keep them away. This you will not do scornfully, as they would keep their children from your teachings; but with that meekness of spirit and dignity of mien, which should ever characterize those who reject proffered wrong and cling to the embrace of conscious right. You are fully aware that, if you send your children to the Sabbath Schools of the orthodox, they will teach them the tenets of their faith; for this is the purpose of all sectarian Sabbath Schools—and who, let us ask, has ever known a Sabbath School, in this country, which was not sectarian? We admit that there might be good done by Sabbath Schools, if it were not for religious sectarianism. If they could be conducted exclusively on the moral plane, they might be the means of much good to those children who are kept at labor the whole six working days of the week. But, of this, religious sectarianism will not allow; and, hence, those schools are poisonous to juvenile mind.

Children who receive instructions in those Sabbath Schools, are taught to believe that every thing which is contained in the volume called the Bible, is the word of God, and, consequently, true. But there are many things therein contained, which are evidently erroneous. The reason of man cannot accept as truth, that which infallible science proves to be false. It cannot receive as truth, the story that God was foiled in his purposes, and cheated out of the loyalty of man, by the chicanery of the devil, who was a being created by Him, for bad purposes. It cannot receive as truth, the story that God was apprehended, arraigned, accused, convicted, sentenced to death and executed, as a malefactor, by the Jews. It cannot receive as truth, the story that God repented that he had created man, on account of his wickedness, and destroyed the whole human race and all the animals, except a few, with a great flood. It cannot receive as truth, the representation that God is infinitely more demoniac in his nature, than the devil, whom he provided and set to work to compass the eternal destruction of human souls. It cannot receive as truth, the doctrine that God required and accepted the punishment of the innocent, as an atonement for the transgressions of the guilty, and, for this atonement, agreed to let the guilty go unpunished. It cannot accept, as truth, the representation that, after he did thus agree, and after the sacrifice had been made, he still continued sending those thus ransomed, to hell, and

that this cheat involves the eternal misery of nine-tenths of the human family, as generation succeeds generation. Nor can it accept, as truth, the proposition that the man who leads a life of immorality and crime, practising every species of oppression and cruelty toward his fellow man, up to the last day of his mortal existence, and who then, on his dying bed, is selfishly sorry for his mis-spent life, and prays for forgiveness, declaring that he believes, sure enough, that Jesus of Nazareth was Almighty God, will be as elevated, at his transition, as his neighbor, who spent his life in the practice of every virtue, doing all the good in his power to his fellow man, till the day of his removal from earth.

All these, and many more stultifying and God-defaming absurdities, are inculcated, actually and virtually, directly and indirectly, as religious truths, upon millions of minds, in the greenness and receptiveness of juvenility, in the Sabbath schools of orthodox sectarianism. And, what is the most lamentable of all the circumstances attending this abuse of young souls, is the fact that, in a great many instances, the impression made is indelible, and the child grows to man or womanhood, and passes through life, to the shores of eternity, in the embrace of a tissue of religious falsehoods, hating and fearing a fabulous God of vengeance, not to have the false impression entirely obliterated, perhaps for thousands of years of spirit life. And, whilst remaining in this condition, the abused spirit must grovel and creep, instead of soaring and flying, as those do who never receive false impressions.

No, dear mother, send not your children where false theology makes God a demoniac tyrant, and chains young souls to the car of religious error. Rather keep them at home playing with toys or chasing butterflies among the flowers. Give your children such lessons as you have learned yourself, from angelic teachers. Then go with them to the fields and forests, where the great book of nature lies open, on whose pages no falsehood has ever been written. Teach them that every opening flower is a laughing evidence of God's goodness, beneficence and love. Teach them that the prattling brook, and the zephyrs whispering among the leaves of the forest, tell of a heavenly Father's loving kindness, and not of an almighty despot, with eyes flashing vengeance, ready and anxious to inflict damnation upon his erring children. Bid them listen to the joyous notes that make vocal the groves and fruit trees, where leaf kisses leaf, and flower smiles on flower, all breathing incense and melody, in gratitude to Him from whose all-pervading goodness they derive their being; and teach them that such a God cannot be vindictive, vengeful and cruel, as He is falsely represented to be, in the Sabbath-school teachings of bigoted orthodoxy. As the glorious orb of day touches the western horizon, and its fierce brightness becomes subdued, that the human vision may rest upon it, point them to its glowing countenance, and teach them that the space which it fills would swallow up more than a million worlds like this—that it is probably a million times as old as the earth is, and could not have been created merely as a lamp for the inhabitants of this little planet to work, play, or enslave, rob and kill each other by, as taught in the churches and Sabbath schools of orthodox christianity. Teach them that the light which is shed by that immense luminary, illuminates a numerous family of worlds, which revolve around it, among which the earth is one of the smallest, all of them—or all that have yet been discovered—revolving within a circuit of about four thousand million miles diameter, and that this great orb and its numerous revolving satellites, constituting what is called the solar system, are mov-

ing, in their order and all together, in another orbit so immensely great that, though they fly with a velocity which is inconceivable, they do not perceptibly change the bearing of the vast globe of matter around which they are revolving, in a thousand years. Tell them that the immense globe of which we speak, as their center of attraction and motion, occupies, in its solidity, a space which would swallow up a million orbs like the one to which you are directing their attention. And tell them that all this affords but an atomic idea of the visible body of that God, who is the Father of all spirits and the infinite soul of the universe. Then show them how puerile, absurd and besotted the idea is, that such a Being should have been reprimanded, taught his duty and made ashamed of his purposes, by the man Moses, or have his revolving worlds and systems of worlds stopped in their careering march through the vortex of immensity, by the mandate of the man Joshua, who wanted more time to kill more of his brethren; which teaching those children who attend orthodox Sabbath schools, receive from tutelary ignorance and bigotry.

As you are returning with them to your dwelling, remark to them that the beautiful scene of the setting Sun, which they have just witnessed, is the result of the earth's diurnal revolution on its axis, in which its opake body rolls up between their vision and the solar orb, and not the result of the Sun's motion, as indicated by the Bible philosophy, which says: The Sun riseth in the East and goeth down in the West, and returneth to the place whence it came. This false philosophy was the result of human ignorance, ere the light of science and philosophical truth had dawned upon human mind. This, however, has been lothly given up by conservative bigotry; but not till it had kept up its persecutions against the scientific lights of successive ages, as it now persecutes Spiritualists, till the absurdity of the error became glaringly obvious to nearly every grade of mind. Now this dogma of religious ignorance is no longer insisted on as a verity because it is found in the Bible, but is lightly passed over in Church and Sabbath school teachings.

After entering your sitting room with your pupils, call their attention to the buzzing sound produced by the wings of a fly, which is caught in the net of a spider. Show them how impracticable it is for the human mind to realize the measure of time occupied by the wing of the insect, in making one of those motions, the millions of which produce that hum. Tell them that, in every one of those motions, there is a set of muscles put in operation by the will-power in that little head. Give them to understand that those wings are provided with flexors and extensors, as their own arms and legs are; and endeavor to convince them that the Infinite God, for whom Nature is but another name, is as great in little things as he is in the construction and government of universes and systems of universes. And notify them that you have another use to make of the rapid motion of the flie's wing, in an evening lecture.

At nightfall, go out with them and direct their attention to the star-gemmed canopy, in whose fathomless depths an infinitude of worlds glow and perform their eternal revolutions. Point them to one of the fixed stars, which are the suns of other systems of universes, and whose distance from the earth, in miles, could not be equalled by the number of motions which the above named insect's wing would make, if it should buz for ten thousand years. Tell them to imagine a straight line, drawn from the earth to that star, and thence continued without end. Tell them that, proceed-

ing onward on that line, they will find another star, which is another sun of another system, as distant from the first, as the first is from the earth. Proceeding still onward, another such a distance, there will be another such a sun, of another such a system, and so on, and on, and on, for ten thousand million removes. Then let them imagine this line to be the radius of a circle, and this circle to be the plane of a globe of space, all filled with worlds, and these worlds all peopled with rational beings, each one of whom is animated by a spark of divinity which is a component particle of the all-pervading and all-governing God. Then teach them that this globe of space is but a point in the infinite univercoelum, which acknowledges that God for its Author and Ruler, and that He loves, with the tender affection of a parent, every individual soul therein contained.

Thus instructed, and believing your instructions to be true, as they will believe, because it is all rational, they will love, and not hate God, because they will find Him lovely, and not hateful, in all his characteristics. And, loving God, they cannot avoid loving what he loves; and they must continually grow in grace, goodness and wisdom; doing good to all and harm to none; and be ready to take a high position, on entering upon the ascending pathway of eternal progression. Then, dear mother, be their teacher, and keep them out of those schools of error, where Ignorance, Bigotry and False Theology are installed as preceptors.

Lecture by Prof. Dayton.

MISS BROOKS, MEDIUM.

The God of gladness sheds his smile o'er the palest beams of love cast upon the soul, and tints the human heart with the hues of heaven. O'er the high festival in the eternal and boundless world, is thrown the silver light of unimagined joy, while all is in harmony with the life that pulsates in existence; and inspiration gathers from the eternal song of gladness the choral thro'ts of Deity! And, mirrored in the translucence of the atmosphere, is God's own brightness; and, like a crystal river from above, flows down an effulgence of immortal love, o'erspanned by God's own presence, and rapt away in the endless trances of the skies. And here no breath of sadness—no sense of weariness darkens love's beautiful home, as in dual flight from heaven to heaven, two united souls move, as with deathless feet they tread the crystal air and chant together strains of love; and as the tones recede, another angel orchestra catches the strain, and still another, till the unison reaches God. They are golden nuptials in the skies, where the bride of love is arrayed in the lily innocence of heaven, while she lives, moves and breathes, shining on, while that eternal presence inspires her being as the sun inspires the earth. The pearls of diamond brightness, shed a sweetness o'er her form unknown before; and each in heaven to its heart-life mated, exists as one world; and what God hath joined no force can put asunder—no power can conceal the eden of the heart.

The loves of the soul are the wings of the inner will, on which the spirit soars through the vastness of thought, and alights on heaven's bright shore, in spheres of aroma, outrolled in the sky, its life unfolds o'er a music ocean and a music shore of living thought. The soul has a coronet of outbreathing thought on its forehead; it is arrayed in an electric robe, tinted with all the harmonies of light, and a vesture of eternal beauty, like a veil of silver lace, embosoms that immortal form; and as its deep being's tenderness hears the murmured accents stealing, like a

loved voice, from paradise, it follows that voice of love through the sacred orbs of limitless perfection, and through the realms of interior affection. Affection out-scatters from its heavenly harmony. 'Tis the soul of God—the bright essence gleaming in the human breast, like stars on the bosom of night. Affection, true and pure, knows no discord—no unkindness and no ungentle words; but 'twill ever breathe of kindness to water the flowers of the soul, that they may not fade on the desert of unkindness. It can not associate with the uncharitable, for if the human heart loves its God, it must, as a natural consequence, love all things animated by the divine essence of His Being.

Affection, whose breath is so sweet and whose life is so fragrant with tenderness, knows that *every* heart can not resist the strong tide of kindly feeling; but when some can call out the very soul itself in response to the slightest tender word, some delight oft in smothering every warm impulse; and this is no more love than "Ætna's breath in summer"—than the simoons of the great Sahara. Love is as eternal and boundless as God himself. It is not confined in the confined universe of distrust and prejudice; but from the quickened heart finds its response from the realms of eternal light, and brings to the human soul varying sweets, while each, with inward pulse, in rapture thrills. Love is in the lucid air, whose billows wreath above the outer world, and, like a pearl, lies where the bright waters flow. It is a silver morn and amber eve, giving rest to the weary soul of earth, as it lays its head on the bosom of distrust, falling asleep in the arms of suspicion. The sun-light is love and the song-waves of the heart are love, as they flow till they bathe the whole world in their baptismal fonts. The leaves and flowers are love—nature's love and God's love. And while the heart forgets its meaner cares, lost in a nobler love, whose every consoling note upon the atmosphere a blessing shall float, ruling the soul's motion and distilling elysian sweetness o'er the earth, as humanity moves on the swift-streaming current of perpetual youth. True love will spurn distrust and suspicion, while yearning evermore for its heaven; and as truth is the daylight of the heart, so should that power that opes eternity to the soul—that exists toward God, also exist in loving hearts; 'tis the bright power of eternal confidence, in the love of the human soul.

Love takes sorrow from every bleeding heart; and the heart-sweetness in such pain expressed, flows from its depths and thrills with the sacrificing beauty of the eternal spheres. And though earth around it may be cold, yet, in the soul, love's hidden fount shall start, and fragrance linger round its shrine, while its ministry on earth shall be renewed. Speak from the heart its thro'ts and not let the lips idly play upon the chords of inner sweetness, fearing *all* the world may not admire its melody; for is not one true and constant heart, who can not sacrifice too much for your happiness, worth more than all the gems of hollow heartedness that shine on the brow of the uncharitable and unforgiving?—What is love—that love which knows no impunity—which ever endures, like the old rocks of the ocean, the beating storms for years, and never crumbles—that love which is ever noble and lasting? The answer comes from the deep unseen: 'Tis God! Yes, love is God. Perfect and beautiful in its infinite form, in man; but so associated with dark passion, that the world gives true affection the dark garb of passion. Love is the fountain head of creation, and the secret spring of the mind. And while passion, like midnight fire, leaps from hall to hall, in the moral world, destroying the infinite beauty of man on earth, love, in

itself, is supreme and omnipotent; and if man sin against the laws of love, he sins also against his God.

Soft and beautiful violet rays soothe the heart. The choir above, in deep-toned voice, chants the anthem of love while our blood courses in our veins quicker and faster, while love hopes yet to bind humanity in one infinite tri-unity. The love in man is a primeval ray, growing still more bright as time wears away, fed ever by an effluence from the infinite. The air is populous with love. The forest leaves that, quivering, thrill together, speak forth their love and the carolling of harmony knows no dissonance. Love ne'er folds its wings on thy bosom shrine, oh man! but if smothered by earth, yet moves on in silent omnipotency, over the outward, breathing to thee the kindly incense of its devotion. Love is a divine contentment. It is the richness of the pulsating brain. It drops from the rosy cloud, with the rain, and its changeful radiance beams in the rainbow that arches over your earth; and thus the immortal spring flows forth from God, through the eternal heavens, from eternity to earth, and twines with blooming harmonies, as they roll in waves of affection, from world to world—from sky to sky. All that glorious canopy is luminous with beauty; and the ocean caves, through all their waving arches, ring with the melodies of love. As the firmament sings to them of joy, as the stars splendidly shine, and as their solar adornings bespeak their degree in spirit, so should love, the inner star of man's destiny, forever rise and with the infinite blend, sending its rays through every event of life, and through every ordeal of destiny.

The soul, in its infant life on earth, was love, and should, in maturer years, instead of veiling itself in clouds and shadows, bound with joy in the free exercise of its own inherent and native beauties, making the harmonious melodies of the spirit-land vibrate, even among the shattered chords of its finite being. It comes to earth in the beauty of its God, and its whole nature should shrink from wrong, as the pure would from the inebriate's contaminating breath. The soul, having passed through the severe criticism of experience, should bend ever its aspiration, as naturally as it did when its infant life was led by the law of love. It has been confined, like the slumbering volcano, but shall burst forth in beautiful grandeur, and its influence shall reach the skies. Though life in its severities, may parch the native sweetness of the soul, yet it hath caught the music of the spheres, and it hears the songs of *home*, where the withered affections will rise and expand in more congenial climes. There is no soul, however crude it may be, but what yearns for sympathy—but what it faintly dreams of those bright scenes in the pure love of heaven, and ever sighs for the higher embodiments of happiness.

Love is prayer. 'Tis the *soul*. The child, as it lay nestling in its mother's arms, looking so wistfully into her face, is prayer, though the lips move not. The young soul speaks, in action, its prayer. The insect prays when it comes from its home; and the *wish* that brought it from its home in mother earth, to meet the inviting rays of the sun, was its prayer. The leaf, flower and bud, each in seeking their life-aliment, pray in that desire; and there is not a prayerless soul in the wide domain of being; for prayer is love, and love is God. It goes up from every atom in creation, as they seek their association with the worlds of space. There is a want in humanity, else why doth the bloom of youth leave the face? why the brow be written all o'er in lines of deepest care? and why doth the man who hath seen the changes of a *cold* world, wish he were a child? Because the blight of un-

kindness hath hidden from his soul the star of love. It once shone calm and beautiful, on the brow of a mental night, and seemed to smile a world of truth upon the earth. At last that star became pale, low and flickering, rising within the foldings of a dark cloud. Oft it would come forth and shine a moment, as if striving to out-ride the dark, foreboding cloud; but 'twas beaten back, and for long years, that old man never saw the star of kindly love. He had long drifted a wreck on the strand of faded hopes, and the old man sighed again and again for his youthful, love-consecrated home; but no, it has gone, and finite youth has swayed from its orbit, and the old man now must dream of paradise, and in the fast-falling sands of his life, hope for a home of kindness in heaven.

The unchained and unblighted sympathies of the human heart, will wither, if unkindness be their home; but smile upon it kindly and it will return the boon and love again. Thro' the entire world are myriad sources of unhappiness. To-day a young and beautiful girl may stand at the altar, to repeat her vows before the world, that she will love and cherish, and in that love give her all for the happiness of one who vows to her eternal fidelity. She may have been cradled in the lap of indulgence, and surrounded by all the outward beauties of human life. Time is fleeting. To-day she is a happy bride. Years have come and gone, and once more we behold the once loved and beautiful, pale, sad, and almost broken-hearted; and why? Ah! the hand of neglect hath been rudely placed upon her heart, and her love is weak, pining oft for home. Love was swayed by passion; and all her delicate susceptibilities have been broken and trampled upon, by the one who should have planted flowers in her pathway through life; and how wretched—unutterably wretched, must be that wife, who finds her brightest hopes but faint dreams. And such changes are only and alone wrought by neglect and constant unkindness, and no language can express the love that even he might cull out from the buried depths of her affection, if the dew of kindness but fall from his lips upon her heart.—How eagerly would she catch the slightest caress, and love as well as before. Then let not the soul of God be condemned. Love—for 'tis as free as the air; but forever and ever repudiate the influence of passion, even could it be found in the bosom of levity. Cast aside the floating branches of distrust and envy, but search for the bright pearls enshrined in the depths of the mighty ocean of love; for such will last forever, and even find reflected responses from the gems that shine in the coronal of a loving Father. Let not true friendship be found bathing in the troubled waters of suspicion and envy, nor let it be reveling 'midst the black clouds of slander; but come proudly and nobly forth and defend your friend, though all the world assail you, and prejudice's venomous arrows come flying from every opposing bosom; for if you be not true to the ties of true affection, you can not be true to the majesty and goodness of your Father in heaven. Affection, born of God, will not—nay, can not, smile when the sun of hope shines brightest, and frown when a cloud crosses its disk; but 'twill shine through the midnight darkness of sorrow, as in the daylight of joy. Stand not and idly listen to the unkind accusations against the loved; for if you do, that heart which suffers the most, will bury its love for you, and feed on the scant diet of its own bitterness, known to none but God, striving to meet the world kindly and bravely, and stand alone 'mid the rolling thunder of prejudice, and 'midst the lightnings of contention, watching hopefully for the rainbow of love to o'er-

pan the heavens of its destiny. Oh! then be faithful to each other. Be true to the vows of friendship; and in the one great epic of truth sublime, formed by the power of Deity, outrolled and enwrapt in the universe, shall your hearts infuse the bright soul-essence of love, as it flows through all life, and knows no finite control. Thy midnight shall be transformed into a perennial morn, while pure, crystal, diamond thoughts shall reflect heaven's own brightness where e'er they go, and spherical music shall undulate out-pouring gloriously from eternity's transparency, and pass like sunbeams through the crystal air.

With solemn harmony thou shalt wake to conscious happiness. Love is heaven's own eternity. There the heart makes its immortal eden, strewing it with the flowers of eternal hue and beauty, where souls are linked together like planets in the sky, each seeking its fond pursuits, its noble aspirations, and diffusing through each department of infinite life, the beauty of unblighted sympathy and writing on its angel brow the lines of unchained affections, that know no change in the coming future, but exist, going higher and higher in the bright diffusion of knowledge.

In heaven, love
"Blends in the sweet embraces of the heart.
On the calm shore the happy dwellers throng,
Greeting each distant bark with sweetest song.
Homeward they fly, by the swift life-winds driven,
And furl white sails upon the shores of heaven."

Immortality.

LESSON VIII.

Follow me whereso'er I go
From the dull cares of earth below.

In the progress of revolving ages, God said, "let there be light, and there was light." The finger of his omnipotence moved matter into form, and that form was spherical. Light emanated from the great Central Sun of the solar system upon the face of the earth. Breaking through the vapory atmosphere, it fell gently upon the solid ground; so falleth the wisdom of the spheres upon the pure heart of humanity. Nevertheless, the vapory atmosphere intercepts the rays of wisdom, and darkness succeeds the light. Pause and reflect upon the vastness of the skill and wisdom, displayed in the formation of the earth, suspended in the heavens and resting upon its balance in the great circle of attractive spheres, and its rapid motion around its center; its poles being alternately exposed to rays of light and heat, causing successively summer and winter. In summer man complains because it is too hot, and in winter, because it is too cold. Strange as it may appear, spirits are insensible to the effects of either cold or heat. They are never in need of warm or cold weather. They have no blood to chill, no corporeal organizations to become frigid, no material form to be exposed to the action of heat or cold. As fire cannot destroy us, or make us unhappy, so cold cannot destroy the life we possess which is immortal.—And why? We will tell you why: For the same reason that neither heat nor cold can destroy the air you breathe, the light you see, the water you drink, or the earth on which you live. All the elements, as you call them, are indescribable in their nature; yet, in their combinations, different appearances are presented. Our forms are, also, indestructible, because the elements of which they are composed are immortal—immutable as light. And, lest you entertain too gross an idea of our being, and the condition in which we live, permit me to inform you, that the bodies which we inhabit are as much more refined than light, as light is more refined than air.

God is too often idolized as a material thing, possessing a certain form like unto man; yet such notions are the legitimate issue of pagan superstition. To all human conception, God is a being, having no likeness in heaven above, or earth beneath, comparable with the infinite nature and perfection of his wisdom, love and power. Much nearer the truth

would it be to affirm, that an atom is a globe, than to say of God, that he is like unto man. And yet man is like unto God in this sense only; as an atom compares with infinity. The atom is a part, it is true; but how many parts does it require? how many atoms will it take to make even one solid foot of earth? And how many more atoms to make a globe? And how many more to make a system of globes? And yet how many systems of globes to make a world—all of which are suspended upon the balance of their equilibrium in the fathomless concave of infinity? Dash in pieces the idol gods; cast into the furnace the heathenish superstitions of past ages; and let the fire try the ore, so that the dross and crude materials of other ages may be tested. Go in yourselves, like one of old; and, when you shall return, you will come out bright and unspotted, and strong; because pure? This furnace is the trial of your work, is the test which shall reveal the value of your divinity. This furnace is the truth—the fire which melts, and dissolves; and separates the crude material from the more refined and valuable.

Pause and reflect, survey and investigate the great field of wisdom displayed in your being, in the position you occupy, the relation you hold, the advantage you possess, the promise you have received, and the unprecedented unfoldings of truth you have realized. What an immeasurable blessing has fallen to your lot, opening the gates of the living God, through which streams of light radiate the pathway of hope, through which comes to you the welcome news of immortality, through which is unfolded the immortal identity of those whose earthly forms you have consigned to the cheerless grave—a blessing without a parallel—an inheritance without an equal—a bloom congenial to the soul's loftiest aspirations, destroying the fear of death, and refining the affections of the human heart. Oh, could I have enjoyed, while in the form the pleasure and privileges which are now so lavishly poured upon you, would I not have been elated, and delivered from the cold and barren skepticism, from the misanthropic delusion of a nonentity, and availed myself of those advantages which you enjoy for the attainment of wisdom, and the development of my nature; so that, upon my entrance into this sphere of life, I should not have found the inconveniences of a life befogged with the darkness of unbelief, and the elements of contentions warfare. But I am not here to repeat my own delinquences, or excuse myself to you for my short comings; but to put you in remembrance of the great lesson taught in nature's philosophy, that he who neglects to sow in seedtime shall beg in harvest, and have nothing. Idlers receive their recompense; laborers their reward. The folly of fools is to spurn knowledge: the wisdom of the just is to gain understanding: therefore have I given you this great moral of human life, that you may act and do as you will wish you had done when you shall enter this sphere.

Many appreciate the teachings of spirits. Many more repudiate all sympathy with our instructions. They cling to their idols, but their gods will not answer their prayers, however fervently they may be made to make them happy in the rejection of the truth.

Pause and reflect! The seraph comes, and the song of jubilee is heard. How deeply this harp* echoes the song of redemption. Oh what a strain:

It hath no end—no tongue can tell
The joys that in my bosom swell;
The harmonies that round me roll,
In joys replete to fill my soul.

All this, yea, more, I feel. I see,
That men on earth will not agree;
Nor spirits even, though in heaven,
Unless the love of God be given.

Pause and reflect! When thou standest at the grave, and hearest the unwelcome music of the sod upon the coffined remains, contemplate the prospect! Understand that such is the destiny of all human forms! Make eloquent thy speech! Picture to thyself the wasting, decaying wreck of matter resting there! Say to thyself, a cherished one hath

departed, no more to see the beautiful and loved in life's associations! Break to thy family and thy neighbors this bread, and their tears will flow thicker and faster. Alas! for the wisdom of man. He seeth the reality of the grave, but the reality of the immortal he seeth not, until the inspiration of heaven unveils the Eden above, and revives his languishing spirit with the beauties of immortal peace and rest.

Be wise, therefore, my friends, and lay up for yourselves treasures of heavenly things, that you may inherit the blessedness they yield, when the night time of affliction and sorrow overtaketh you, or the crisis comes that shall call you to the spirit world.

Suffer me, my friends, to express my thanks for your patient hearing this evening; for it is gratifying to me to do what I may be able, to effect the permanent welfare of humanity.

*It was said by the medium, Rev. C. HAMMOND, that he could distinctly hear the music of the angels.

Speech of John P. Hale.

The following is a report of a brief address, delivered by the Hon. JOHN P. HALE, in the political convention which nominated FREMONT and DAYTON for the offices of President and Vice President of the United States. We copy it for the beauty and force which he gives to truth; and not for its political bearing. We were never friendly to mere political abolitionism; but we have ever held the character of Mr. HALE in high estimation, because his patriotism and philanthropy have ever stood out from, and loomed high above all selfish considerations. This is evident from the well known fact, that, with abilities and talents which would have insured him success if he had been a time-server and a seeker of popularity, official station and pelf, he has spent the flower and fruit-season of his manhood, in constant and unrequited labors, to remove the fetters of slavery from oppressed humanity, and wipe from his country's escutcheon, the foulest blot and most damning shame that ever blighted a nation, or that angels ever grieved over:

Mr. HALE, when the noise which greeted his appearance before the late convention had subsided, spoke as follows:

Permit me to congratulate you, my friends, to-day, upon the spirit that you have manifested, and the unanimity with which that expression has gone forth. I believe that this is a convention assembled, not so much to decide who shall administer the government, but shall there be a government to be administered? (Loud cheers, and cries of "that's it!") You have assembled not to say whether the union shall be preserved, but whether, being preserved, it shall be a blessing to the people or a scorn and a hissing the world over. (Loud cheers.) Some men my friends, have expressed surprise and astonishment at the situation of things in this country. But I confess that whatever other emotions fill my breast to-day, surprise and astonishment find no place there. I am not more surprised to see the news that comes flashing over the telegraph day after day, and is conveyed to our ears and eyes, than I shall be surprised next autumn to see the ripened fruit following the buds of spring and the bloom of summer. No, my friends, we are living in the harvest time of a pro-slavery democracy. They have sown their seeds; they have germinated, budded, blossomed, borne fruit; and now the historian is writing its history in the blood of our fellow citizens on the plains of Kansas. (Loud cheers.) And it will go abroad writing its hideous pictures on the heavens over our heads in the lurid light that flashes up from the burning dwellings of our own brethren, and the picture is heralded to the world by the screams of the mothers and children, who have been ruthlessly driven from the home that the incendiary has laid in ashes. (Cheers.)

And, my friends, the picture is not perfect until the faithful historian shall answer the question who has done it? I say the national administration has done it, and nobody else; and they are responsible to

day for it to the world, to the country, to heaven, and to all posterity. One of your resolutions, I believe, recites the object for which our fathers said they framed the federal constitution. One of these was to insure "domestic tranquility." Where is "domestic tranquility," to-day, in Kansas? Trodden under foot, and lawless violence in its place. Another was to promote justice. Where is justice, to-day, in Kansas? Trodden under foot by violence. And where is Liberty? Why, my friends, if it be anywhere else, as I trust in God it is, it is not in Kansas; but if it be not in the territories, where the federal jurisdiction extends, it has at least free territory in your own hearts, (loud cheers,) and I am confident that, under its generous impulses, you will assemble as one mighty host, under the leader you have selected, to march forth in the coming campaign to a glorious victory. (Cheers.)

My friends, I know it is bad taste for a man ever to indulge in personal allusions; but I think I have a right to indulge in one. Four years ago I had the honor of being nominated for President. (Cheers and laughter.) But my friends had told me that I had been in the minority so long that I made a most excellent candidate when they expected to be defeated, but when victory came they wanted another leader. (Laughter and applause.) They leave me still in the minority where I am. Well, my friends, what did we meet for? Can we unite? If we cannot, we deserve defeat. One old gentleman said to me about a week ago, "Well, I don't know. I think if the slave power takes one or two more screws upon us, it will bring the north together." (Loud cheers and laughter.) One or two more! Why, said I, if the north don't come together now, if they don't rouse themselves as one man, if they hear not all the voices which come to them from every quarter, they would not hear Moses and the prophets, neither would they be persuaded though they were screwed again. (Great laughter and applause.) Well, now, my friends, what is our prospect? I cannot speak for this whole country, but I have just come from New Hampshire. They talk to you here, perhaps about the preferences of the different states. We had no preference there. We were for the cause. We were for liberty. We were for the great principles of the constitution carried out faithfully, and no matter who might be the standard-bearer, we were the soldiers to the cause, and we were ready to fight under any true man. And it is, perhaps, true, my friends, that the hot impulses which are ready to wipe out whatever odium is fastened upon our state by its unfortunate connection with the present administration, will rally our voters more readily and more cheerfully under the gallant man you have selected for President. New Hampshire is small, I know, but I tell you she is sound to the core, and she will speak a language that will tower above the little voices she has been uttering for some time past as high as the mountains tower above the valleys. And so it will be with all New England.

Then we come to Pennsylvania. And what of her? It cannot be that this glorious Commonwealth, formed by the piety and nurtured by the patriotism of a Penn—it cannot be that this Commonwealth, with such a glorious beginning, with such magnificent prospects, with such a glorious future before her—it cannot be that in this great contest of the day, compared to which all other contests sink into insignificance, that she is going to belie her glorious history, her rich memories, her dead patriots, her living fame, and bind herself to the car of Slavery. (Loud applause.) Oh no, my friends, I don't believe it. Why, I should almost be afraid that the rumbling of the dry bones of the dead patriots of a past age would come back to rebuke their recreant sons, before they would permit such a reproach as that to be fastened upon the land of her affections. It cannot be. We have nothing to do, my friends, but to go forward, the harvest is ripe for the sickle. God's blessings hang over us, only waiting faith in us to take them. That is all. (Loud and repeated cheers.) And, my friends, there is one glorious feature in this campaign, and that is, we fight it above board. We have got out of the bushes. We will have no more bush fighting. We have had, with the blessing of Providence, the prayer of the old Grecian warrior answered in our favor. When an unnatural mist came over

him, he poured forth the whole energy of his warlike nature in one fervent supplication—

"Oh God dispel these clouds;
The light of heaven restore;
Give me to see, and
Ajax asks no more.

These clouds are all dispelled. The mists that have enveloped us have rolled away before the brightening rays of the glorious sun of liberty and light. And it shines out over us all.—Here are the two hosts:—There is the host, sworn to extend the mildew of slavery over the whole land—and here is the army that opposes them. There is no mistake about it. There is an open field and a fair fight. The banners are as distinct as light and darkness. (Applause.) The word has gone forth, and from now to the final conflict every man has a duty for himself individually and collectively. (Cheers.)—And what is that duty? Why, he is to be not only a soldier, but a missionary. He is to go forth to do battle himself, and to encourage his neighbors to spread abroad the light—to tell him, in the good Providence of God, that the crisis which is to determine whether liberty or slavery is to rule the destinies of this country has come. And, my friends, if there is a man here who has a brave heart in his bosom, I think he will thank God that it has come in his day.

We had better settle it now, my friends; possibly we may better settle it by the ballot than by the catridge-box. It is in our power now this year to settle this great question at the ballot box; and in doing it we shall achieve a victory which will tend to the progress of liberty, and the cause of humanity, and the destinies liberty as connected with this government, and more glorious than when Cornwallis surrendered the last British army to the American hosts. For that victory, my friends, I trust that we will go forward with one resolve. The signs are all favorable. Intelligence is broad-cast in this day; it cannot go fast enough through the ordinary mode of conveyance. We have enlisted the lightnings of heaven, and they rush from place to place, flashing intelligence from mind to mind. And thus, having the good cause commended by every consideration that can address itself to the heart of the patriot or the Christian, let us, with firm hopes, generous purpose and self-sacrificing fidelity to the cause, go forward, being assured that the sympathies of good men, and the favor of a good God will crown our efforts with success. (Enthusiastic cheering, amid which the gentleman retired.)

From the Chicago Daily Tribune,
Illinois Woman's Kansas-Aid and Liberty Association.

PURSUANT to a published call, a large and highly respectable audience of ladies assembled in Metropolitan Hall, June 10th, for the purpose of organizing a State Association, whose first object should be to call attention to the sufferings of women and children in Kansas, and to afford material aid. This is, we believe, the first movement of the kind in the North, but we trust it is only the beginning of a great work, that is to spread through all the free States, and aid in the most effective manner in sustaining those who are struggling for life and liberty in Kansas. Can the women of this nation remain quietly conservative, or mere votaries of fashion, while the cry of anguish is ringing back from those verdant plains, and the liberty bought by the blood of our fathers is trampled under foot? Our reporter gives the most flattering account of the talent exhibited, and the unanimity of purpose manifested by all the ladies in all their proceedings on this occasion.

After the temporary organization of the Convention by the appointment of Mrs. Lathrop, President, and Mrs. Trowbridge Secretary, the committee on nominations reported the following as permanent officers of the Convention:

President—Mrs. H. L. Hibbard, Chicago.

Vice Presidents—Rev. Mrs. Roy, Chicago; Rev. Mrs. Slaughter, Chicago; Mrs. Z. Eastman, Chicago; Mrs. E. J. Eames, Channahon; Mrs. M. A. Ponise, Moline; Rev. Mrs. Ingersoll, Bloomington; Mrs.

Dr. Webster, Chicago; Mrs. H. H. Cook, Pontiac; Mrs. J. B. Merwin, Chicago; Rev. Mrs. A. M. Jenkins, Granville; Mrs. Jane Frokock, Mt. Carroll.

Recording Secretary—Miss E. J. Waite.

Corresponding Secretary and Treasurer—Mrs. P. W. Peckham, Chicago.

Executive Committee—Mrs. Dr. Ransom, Chicago; Mrs. C. H. Abbott, do.; Rev. Mrs. Kenyon, do.; Mrs. Fellows, Joliet; Mrs. Paul Wright, Elgin; Mrs. Tracy Cutler, Dwight.

The Committee on Resolutions reported the following, which were discussed and adopted by the Convention:

Resolved, That we deeply sympathize with the suffering women and children in Kansas, and will do all in our power for their relief. We feel that their sufferings are but the result of a deep festering sore, which should be probed to the bottom,—the remedy must be commensurate with the disease.

Resolved, That we pledge ourselves that so far as woman's influence can extend, we will work for the removal of the source of these evils.

Resolved, That we most fully deprecate the base and unfeeling acts of the Executive Officials towards the women of Kansas, in desecrating the sanctity of their homes and destroying their property.

Resolved, That we most heartily commend the noble stand our sisters in Kansas, have taken in sustaining their husbands and brothers while defending their most sacred rights.

Resolved, That we most earnestly recommend to our sisters in other States to co-operate with us in our efforts in behalf of our suffering fellow citizens in Kansas.

Resolved, That we instruct our Corresponding Secretary to open a correspondence with women of Kansas as soon as practicable, for the purpose of ascertaining where our funds may be effectively applied.

Resolved, That copies of the proceedings of this convention be forwarded to our sisters in Kansas.

Other business resolutions were adopted: also the following appeal to the women of America.

After this the convention resolved itself into an Association, and constituted the officers of the convention, permanent officers of the organization.

By order of the Executive Committee a public meeting will be held at Metropolitan Hall on Friday evening, June 13th. The public are earnestly invited to attend, as matters of vital interest will be brought before the meeting.

MRS. P. W. PECKHAM, Secretary.

APPEAL OF THE ILLINOIS WOMAN'S KANSAS AID AND LIBERTY ASSOCIATION,
TO THE WOMEN OF AMERICA.

Beloved Sisters—The time has come when the sacred plea "I am an American citizen," no more protects the innocent sons and daughters of the North, than in the days of the cruel Veres did the cry "I am a citizen of Rome"—bands of heartless desperadoes bearing the arms of the United States, paid from their treasury, directed by officials chosen by the executive to drive out and plunder our sisters and their little ones, slaying unarmed men, and trampling under foot freedom of speech and of the press. Our own liberties are assaulted in the person of a Northern Senator, and all the horrors of a civil war, are now impending, for the purpose of steeping the generous soil of Kansas in the pollution and blood of Slavery. In this terrible emergency, Sisters of the North, we appeal to you to follow the example of the women of Illinois, by organizing your moral forces and giving direct and substantial aid, especially to the suffering women and children of Kansas, many of them already widowed and orphaned, and many others waiting with the most cruel torture for the execution of violence upon their husbands and fathers. Shall they pine for food and raiment and wander from the smouldering ashes of their homes without where to lay their heads, while you are in the enjoyment of ease and luxury? Remember the self-denial of the mothers of the revolution. In the name of the God of justice, rally to the rescue of Kansas.

AGE OF PROGRESS.

STEPHEN ALBRO . . . EDITOR.

THOMAS GALES FORSTER,

Corresponding Editor and Agent.

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Buffalo Harmonial Conference.

On Sunday last, Bro. FORSTER being with us, we had two lectures, which proved that, if his physical system suffers from being made the artillery of the angels, in besieging the citadels and strongholds of error, it rather improves than deteriorates his mediumship. In the afternoon, his organism was taken possession of and used by the spirit of DANIEL WEBSTER. This we know, not from the direct announcement of the spirit, for he gave us no name; but from circumstances which he would have told us, in the law-logic of his earthly profession, was more conclusive and satisfactory evidence than positive parole testimony.

The spirit, in his exordium, told his audience that he had never before controlled the medium. He said, incidentally, that he had been more than thirty years connected with the government of the country—that he had delivered an oration on Bunker Hill, and that he was now aware that the spirit of WARREN stood by him, aiding him in his effort, with his inspiration—and various other circumstances, we shall speak of in their places. He told us that the display of the national banner, in our city, on the reception of Ex-President FILLMORE, had excited in him a desire, as it did in his earth-life, to speak on the subject of national affairs. He alluded to the reception of the Ex-President, with much pathos and with characteristic energy and beauty of expression. He said he knew the man intimately, from long and close acquaintance, and knew that he was honest in his purposes, and administered the government, whilst he held the position of its Executive head, as well as he could, under the circumstances by which he was environed. He dwelt with great emphasis upon the cordial manner of his reception by the whole people of this city, without party distinction, and exhorted all who heard him, to cherish the spirit which dictated that general expression of sentiment, for nothing

but such unity of feeling and action would save the freedom of America from the crisis which is pending.

In his allusions to Mr. FILLMORE, there was one thrillingly beautiful passage, and one which was too palpably Websterian to be mistaken by any one who had frequently listened to him whilst speaking through his own physical organism. He told the audience that they would have been delighted if they could have seen the two bright and beautiful spirits that rode up with him in the carriage. They were the spirits of his wife and daughter. He said those two loving spirits had crossed the ocean with him when he went to Europe, and had recrossed it with him when he returned. And he added, (we think precisely in the manner in which he would have spoken it in the best days of his oratory.) Had the husband and father known who his most intimate travelling companions were, he would have said, in the language of another:

"Take, O boatman, thrice thy fee;

Take—I give it willingly;

For, invisible to thee,

Spirits twain have crossed with me."

Nothing, it strikes us, could have been more WEBSTER-like, than the selection, for its peculiar adaptedness, of this beautiful quotation from LONGFELLOWS "Hyperion," and the manner of its introduction and expression.

The principal theme of the orator's discourse, was "Theoretical and Practical Religion." And, considering that he had never controlled the medium before, he handled the subject in an astonishingly able manner. Here let it be expressly understood by all who listened to him, that, under the most favorable circumstances, all of that gigantic orator and logician, could not be passed through an organism of less capacity than that which nature gave to himself, and which art and long practice rendered as nearly perfect as a human organism could be made. He remarked, in the commencement of the subject, that the general manifestation of sympathy and friendly feeling, by the citizens of Buffalo, towards their long absent townsman, was a manifestation of that practical religion which compared so favorably with the theoretical religion which was most deleteriously prevalent throughout this country and all Christendom. And from this starting point, he went on to show and to prove that all good works, and all manifestations of true patriotism and philanthropy, are practical religion, whilst theoretical religion consisted in formulas, ceremonies, Sabbath-day sanctimoniousness, and hollow-hearted pretensions to holiness, whilst the hearts whence they emanate are full of envyings, intolerance, bitterness, hatred and moral poison. He represented the duties of citizenship, particularly the honest and unprejudiced use of the elective ballot, as an essential part of practical religion. He spoke of the present crisis in the affairs of the nation, as demanding, with imperative voice, the faithful discharge of this most important religious duty; and he insisted, as those spirits who have so frequently addressed audiences in that hall have done in numerous instances, that politics and religion should be intimately blended, and that the union of Church and State, which had been made such a bugbear in the eyes of the people, had derived all its odium from the corrupt and corrupting character of that theoretical religion, which, like a general pestilence, pervades and blights the country. He warned all who heard the voice of the medium, to beware of party influences, and charged them not to suffer names, or personal friendship, or townsmanship, or selfish considerations, side issues or unimportant circumstances, to divert their action from the one all-

important object—the *Freedom of individual and collective humanity*. He spoke of the aggressions of the slavery propagandists, the apathy and corruption of party politicians in the free States, and of the great necessity that now exists, for every true hearted friend of liberty to divest himself of all warping prejudices and influences, and acting for himself individually, and for the general cause of human freedom, now that the strife between the sections of the Union, for the spread of slavery on the one hand, and the prevention of its progress, on the other, was approaching the culminating point. And, like all other spirits who have spoken through our media, on the subject, he pointed to the ballot box, as the great ark of safety.

In the concluding part of his lecture, the spirit spoke at large, and with an energy and emphasis which spoke his identity, on the subject of *INTEMPERANCE*. Let it be understood, that neither in this nor in any other portion of the lecture which we are endeavoring to give an idea of, do we pretend to give his own language. This, of course, could not be expected of us. He acknowledged, frankly and in direct language, that Intemperance had been his own besetting sin. He said the whole latter part of his life had been blighted with that prevailing sin against nature. He said he could speak feelingly on that subject, as his own experience had taught him the incalculable deleteriousness of that moral evil; and his observations had convinced him that its deadly influence pervades every department of the national government. He concluded with one of the most powerful and pathetic appeals, to young and middle-aged men, to guard against the approach of that most destructive vice, that we ever heard from human lips.

In the evening, the noble spirit of the veteran SMITH, took possession of the medium, and gave, as the subject of his lecture:

"The *reliances* of Error must be shaken, or Truth must stand still."

And, for two hours, he did so shake the reliances of error, that it sometimes seemed as if the hall itself was tottering to its fall. He pursued the subject through all its relations to religion, morals and politics, in his own peculiarly able manner. But we must be excused from attempting to follow him, or to give even an imperfect idea of his lecture, as we have appropriated nearly all the room we had to spare to the lamentably inadequate notice of the masterly lecture, by the spirit of the great statesman of the North. Having never been able to do justice to the efforts of Mr. SMITH, either before his transition or since, it would be useless to attempt it on this occasion.

A Danger to be cautiously guarded against.

We have been taught by minds in upper life—minds that we have learned to respect and confide in, that all mortals who are addicted to immoral habits of any kind, attract around them spirits of those who were similarly afflicted when in the earthly form, and who have not progressed out of that propensity, since they have been in the spirit world. And they have farther taught us, that those unprogressed spirits are enabled to indulge their earthly propensities, by putting themselves *en rapport*, or in sympathetic connection, with incarnate spirits who thus indulge, and stimulating them to greater indulgence.

For instance: the spirit of a man who was an intemperate drinker—a drunkard—and who pursued the habit till delirium tremens put an end to his earthly existence, feels the same craving for the stimulant, after he enters the spirit world, that he did before his departure; and he seeks indulgence with the avidity that

he did when in the flesh. Spirits, when disembodied, cannot drink; but they can connect themselves with mortals who do drink, and become intoxicated in like manner. The reader will understand that it is not the effect upon the physical system, which manifests itself by boisterous hilarity, senseless clamor, profane and obscene language, and disreputable deportment generally; but that it is the effect which it produces upon the spirit. Hence the spirit becomes the inebriate, and not the physical man.

A few evenings since, the spirit of Professor DAYTON touched upon this subject, incidentally, at one of our organized circles. He told us that not only those who drink, but those who do not, had need to use caution against this influence. Those who are constitutionally subject to spiritual impression, and easily controllable, are in danger of being made drunkards, though they have never been inclined that way. He said he had known instances in which even young females were made drunkards by spirit influence. And he gave us to understand that this was done continually, before the advent of the present spiritual intercourse.

The greatest danger of spiritual seduction, as it respects intemperance, is with those who have once been led away in that direction, and become habituated to drunkenness. Upon their powers of resistance, intemperate spirits bring the whole force of their magnetic influence, knowing that, if they can induce them to swallow one glass of intoxicating liquor, they will be entirely in their power. And it is not necessary that they should be mediums or Spiritualists, to bring them in contact with this malign influence. Hence, it is most important to every such one, to be ever on guard against temptation, and avoid, as they would the most deadly poison, the first swallow of any thing that contains alcohol.

Dear reader, can you conceive of a more horrible vice than that of intemperance? See what it does! It destroys the happiness of its victim, in this life, and brings a blight upon all with whom he is connected. It sends him to an early grave, and to the miserable condition of a grovelling, unambitious spirit-debauche, in the second state of existence, and returns him to earth, the ghost of a pestilence, to bring back, upon incarnate humanity, that malign influence which, stealthily and unperceived, fans every latent spark of intemperance which it discovers, and continually urges the unwary subject of its temptation to swallow the pernicious drug which will plunge him into the depths of shame, degradation and misery.

Against this great evil, Spiritualism labors in a double capacity. Elevated spirits, in the upper spheres, having discovered the operations of this influence, are laboring there to reform those miserable spirits, to excite in them higher aspirations, and to teach them the great necessity and importance of abstinence. And ministering spirits, who are missionaries to earth, labor through mortal media, to make those who are thus tempted aware of the influence and the danger, and induce them to be ever on their guard. And for every person thus besieged and tempted, there are guardian spirits appointed, who never fail to notify them of their danger, and to stimulate resistance. These, however, like all ministering spirits, have no compulsory power; their influence being merely suggestive and suasive.

Be prompt to your engagements.

This will apply to all the relations of life, among all classes of people, and is one of the best exhortations that can be given those who are commencing business in any department, or entering into any social connection. But our purpose was to address this suggestion to Spiritualist, who are members of circles. Those who know anything of the

Spiritual philosophy, are aware that there are certain preliminary arrangements to be made by manifesting and communicating spirits, after the members of the circle have all arrived and taken their positions. Let the manifestation be what it may, the manifesting spirit has to form a battery or batteries of spirits, through whose magnetic powers he is enabled to operate. This done, if any member arrive subsequently, it deranges these batteries, and nothing can be done till a new arrangement is made. So if any of the circle depart, after the batteries are formed, and before the conclusion of the sitting, there is a similar derangement produced. Hence it is highly important that every member should be prompt in attendance, and be present at the appointed time, or stay away for the evening. For want of this necessary promptness, much spiritual instruction and interesting manifestations have been lost to those who should not be thus the losers, because they have not been derelict. By their want of promptness, then, dilatory ones not only deprive themselves of enjoyments, but do injustice to others.

A Sermon on Spiritualism.

In our next weeks issue will be found "A discourse, delivered in the Unitarian Church, in the city of Rochester, N. Y., on Sunday, June 29, 1856, by Rev. WILLIAM G. HYER."

In this discourse, the readers of this paper will find evidence that *all* the Christian clergy are not creed-bound, prejudice-bound, hide-bound or salary-bound; and that there are some whose souls will be free and untrammelled, in spite of all cramping or controlling influences which false theism can bring to bear upon them. Thank God for the here and there are one who dares thus to step forth nobly in the defence and advocacy of truth; for, as yet, they are lamentably few.

"Kansas Aid Meetings."

There will be—we cannot say exactly how many—probably not far short of two thousand of these meetings held in this State, on the fourth of November next. The purpose for which these meetings are to be held, is not to send armed men to Kansas, but to send men armed with patriotism and righteousness, to Washington, who will take care that there shall be no necessity for sending men armed with Sharp's rifles, to Kansas. We hope all honest citizens will attend them, and act like freemen when they get there.

Who are the Infidels?

"It is quite common at the present time to hear, both from the pulpit and the press, and more particularly from the sectarian press, severe denunciations against a large class of individuals called Spiritualists; that is, those who believe in holding communication with their departed friends. They are not only called deluded and crazy, but they are denounced as infidels, as deniers of the Bible; and if we could be brought to believe only one half that is said and written against them, we might be led to suppose they were devils in human form.

I now propose to refer to only a few portions of the Scriptures which they are said to deny, and to compare the teachings of the church and its ministers of the present day with the teachings and belief of these poor despised Spiritualists in respect to the same, and leave it to every candid mind to judge who are the infidels and who the unbelievers.

In the ninth chapter of Mark, we find it recorded that Jesus took 'with him Peter and James and John,' and 'led them up into a high mountain.' 'And there appeared unto them Elias, with Moses.' Now by this we see that Elias and Moses returned to earth, and were seen not only by Jesus, but by Peter, James and John, for it does not say they appeared unto him, but unto them.

Here is a positive declaration of Scripture, that two men, who had once lived upon the earth, did, after a lapse of time, return, and were seen by at least four at the same time; and yet I have heard it declared from a pulpit in this city, by a popular 'evangelical minister—and that too, with the Bible before him—that no man, after having left the body, had ever again returned to earth; and this is the assertion

generally of the church and clergy, in opposition to the claims of Spiritualism. Now, the Spiritualists declare that man can again return to earth, and they point to this fact as one of the Scripture evidences, and they believe this Scripture to be true, because they have now daily evidence of its truth. Who, then, is the unbelieving infidel in this case?

In the 12th chapter of Acts we are told that, while Peter was sleeping between two soldiers in prison, an angel (or spirit) came and smote him on the side, and raised him up, and that his chains fell off from his hands; and also that when they went out, and had passed the first and second ward, they came to the iron gate, which opened to them of its own accord. Here, then, we have what are now termed physical manifestations, where spirit power is used to knock off chains, and even open iron doors; but all such as these are called only delusions, in these days, by the church and clergy, while Spiritualists believe them, because similar manifestations are made in their own presence. The minister will tell you it is all nonsense to say that spirits (which they think a sort of airy nothing) can come in contact with and move heavy tables, chairs and other articles, and yet the Bible declares they could knock off chains and open iron prison doors. The clergy of the present day are trying to prove that such things cannot take place, and the Spiritualists believe that they did take place as recorded in the Scriptures, because they know that they do take place before their own eyes.—Who, then, are the infidels here?

In Acts 3d chapter, it is stated that a certain lame man was laid daily at the gate of the temple; and in the 7th verse, we are told that Peter took him by the right hand, and lifted him up, and immediately his feet and ankle bones received strength. Here we have a case of healing by spirits, through Peter, who was a medium, and had this healing spiritual power, but although there is not a week passes over our heads in these days, but as remarkable cases take place as this record of Peter, yet we are told by those who profess to be the ministers of the Gospel of Christ, that they do not believe them. But nevertheless they are facts, and thousands of such cases can be substantiated by living witnesses; and that is the reason why Spiritualists believe they took place in Peter's day. Who are infidels here?

In the 14th chapter of John's Gospel, 12th verse, we find this declaration of Christ himself: 'Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do.' The first inquiry is, what were the works that Jesus did? If I read correctly, he went about doing good, healing the sick, causing the dumb to speak, the lame to walk, the deaf to hear, and the blind to see. Now the ministers and priests of the present age tell us these were miracles, and that the age of miracles is past, but they cannot tell us when the event took place, and the age of miracles ceased. And when they are told that in our own day many of these wonderful works are done by the mere laying on of hands, with faith in a spiritual power, to produce these results, they raise the cry, 'It is all the work of the devil,' and warn the sheep of their flocks to keep away from them. On the other hand, the Spiritualists believe that the laws of God are eternal, without beginning, and without end, and that the same law of God that existed in the days of Christ and his apostles exists now; and the power of that law they see daily exhibited among the true spiritual believers, in doing the same works which were done in the time of Christ, and they have thousands of living witnesses to the truth of these miraculous powers. Who, then, I ask, are the infidels in this case?

"Passages of the sort which have already been referred to, might be multiplied to almost any extent; but my article is already too long. I will therefore refer to one more in conclusion. John, in his first epistle, 4th ch. and 1st verse, says, "Beloved, believe not every spirit, but try the spirits, whether they are of God." Now, this is what all spiritualists are urging upon every man, as a duty he owes to God, his fellow man and himself. They are urging every one to the solemn duty of investigation in search of Truth. Not so the sectarian clergyman, and the modern church members. They are trying all in their power to

stop investigation, and instead of trying the spirits whether they are of God, they pronounce the whole the work of the devil, and say, 'Have nothing at all to do with it.' Again I ask, who are the infidels and unbelievers?—*Norfolk Co. Journal.*

Disingenuousness.

There are many minds which are so constituted that they can not be ingenuous, when any selfish consideration whatever, presents the least inducement to be otherwise. Many men, and some women, are so possessed by a spirit of egotism, or dominating selfhood, that they can not acknowledge, frankly, even that they are wiser to-day than they were yesterday. Such ones would almost insist that they were born into the world with superior wisdom and knowledge, and were independent of tuition. Many of this class, who have been among the most obstreperous repudiators of spiritualism and contemnors of spiritualists, but who have received such evidences of spirit existence and presence that there was no possible means of escaping or dodging conviction, will very coolly observe, "O, I have always been convinced that the spirits of our departed friends were frequently hovering over us, and endeavoring to influence us for good."

When we hear a declaration of this kind, from the mouth of a man who has made himself conspicuous among denouncers and scornors of that idea, from the commencement of the present spiritual phenomena, to within a few months or weeks of the present, we are compelled to believe that he is an unspiritualized believer, who is willing to sacrifice sincerity and truth at the shrine of selfish vanity, and unwilling to admit that there has existed any wisdom or knowledge outside of his head, since his mind reached the Solomonian point of excellence to which he pretends. Our fellowship recoils from such believers, and grasps the hand of him or her who says, with open-hearted frankness: "Whereas I was an unbeliever in, and a scoffer at, the spiritual phenomena and philosophy, I am now a rejoicing believer, because I have received evidence which convinced me in spite of myself."

Most Sapient Eld. McElhenny.

We have received, from somebody, the *Dundee Record*, which is published in Dundee, Yates Co. N. Y. With it we are favored with the following report of a committee, appointed by the good and true Christian philosophers of Dundee, to embody and transmit to the listening world, their sentiments in relation to six lectures, delivered in that place, by some Dr. MORRISON, whom we have no doubt somebody knows personally, in which said lectures, he, the said Dr. MORRISON, mauled spiritualism—if not common sense—unmercifully. We copy the report as a specimen of the intellectual and philosophical development of the pious Dundeeans. And we would particularly invite the attention of our readers to the enlightened sentiments of "Eld. McElhenny," from whose liberal soul and lofty genius the resolutions are said to have emanated; observing, *en passant*, that, if he be not a *rara avis in terra*, there can be but few birds of his feather remaining in this country.

It may not be amiss, in copying this report, to give the authors a hint, that in the gross and flagrant libel which they have perpetrated and uttered, against the personal character of ANDREW JACKSON DAVIS, they have laid themselves liable to heavy damages, if he sees fit to arraign them at the bar of the judiciary.

Dr. Morrison's Lectures--Published by Request.

At the close of Dr. Morrison's Lectures at the Baptist meeting-house against Modern Spiritualism, Eld. McElhenny was chosen Chairman. On motion, Eld. J. Currier, V. T. Brouwere and J. A. Higgins, were appointed a Committee to report Resolutions expressive of the sense of this meeting on Spiritualism, when the following resolutions were offered and unanimously passed:

Resolved, That Dr. Morrison in his six lectures on Modern Spiritualism, has satisfactorily demonstrated to the people of Dundee that the whole *theory and practice* is a fraud, mischievously wielded by artful and designing persons, and a shameful imposition upon the credulity of the confiding and simple-hearted.

Resolved, That Spiritualism superinduces a disbelief in the inspiration of the scriptures, and removes the barrier to licentiousness and vice, as exemplified in the conduct of Andrew Jackson Davis, the Apostle of Spiritualism, and author of the Harmonic system, who is now living an adulterous life in the city of Brooklyn, with the wife of Mr. Love of Buffalo.

Resolved, That inasmuch as believers and mediums have been respectfully invited to confront the arguments and statements of the Doctor, and have failed to do so, and \$1000 offered to any medium who will move a table without the application of physical force, and no one has attempted to earn the money; therefore, it is the sense of this meeting, that whoever shall hereafter *tolerate or advocate* spiritualism, publicly or privately, in this community, ought to be regarded as an enemy to good morals and laboring to subvert the concord and best interests of society and the domestic circle.

Resolved, That we believe in the free discussion of all truths, untrammelled and unawed by any person or persons.

Resolved, That all believers in spiritual manifestations in this place, as well as the youth who have been present at these Lectures, have shown themselves worthy the name Americans, by their peaceable demeanor, and not like the dastardly coward, Brooks, try to kill that they can not cure.

T. McELHENNY, Chm.

—The following is from the *Spiritual Telegraph*. We copy it by request, not, ourself, deeming the refutation necessary.

The Marriage of A. J. Davis.

A SLANDER REFUTED.

BROOKLYN, L. I., June 18, 1856.

EDITOR OF THE TELEGRAPH:

Dear Sir—Among a series of resolutions published recently in Dundee, Yates County, N. Y., at the close of Dr. Morrison's lectures against Modern Spiritualism, I find the following scandalous accusation, to which I beg leave to give a brief reply:

Resolved, That Spiritualism superinduces a disbelief in the inspiration of the Scriptures, and removes the barrier to licentiousness and vice, as exemplified in the conduct of Andrew Jackson Davis, who is now living an adulterous life in the city of Brooklyn, with the wife of Mr. Love, of Buffalo.

Among those who are personally acquainted with Mr. Davis, it would be needless to refute this libelous charge, so well is he known for the practice of all that is pure and noble in human character. But in sections where he is a stranger except in name, much unjust prejudice necessarily arises from the circulation of such a base falsehood. Mr. Davis never lived in Brooklyn except as an inmate of my family, and I have been personally intimate with him more or less ever since the publication of "Nature's Divine Revelations," in the summer of 1847. I am therefore familiar with the circumstances of his life, both past and present. One peculiarity of Mr. Davis' character is, his uniform willingness to overlook all who captiously criticise, and to forgive all who maliciously slander him—almost always regarding the misrepresentations of opponents as unworthy the honor of refutation. But to my apprehension, justice in this instance requires a word in his vindication.—Permit me, then, to detail a few facts relative to the present case for the enlightenment of your readers.

Owing to the well-ascertained and undeniable fact that Mr. Love had become attached, and to all appearances wedded in heart to a young lady who had been residing in his family, Mr. and Mrs. Love, in the Autumn of 1853, mutually decided to separate. At that time A. J. Davis was an 'entire stranger' to both. It has been asserted that Mr. Davis was instrumental in accomplishing the divorce. The truth is, however, that he was not consulted with regard to it, by letter or in any other way, either then or ever afterward, and consequently had nothing to do with the whole matter.

Mr. and Mrs. Love arranged between themselves that Mrs. Love should undertake the task of getting the divorce, and she accordingly went West for that purpose in the Spring of 1854. Preferring Indiana because there a divorce obtained by one would free both parties. She employed T. T. Crittenden (a lawyer) of Madison, Ind., and applied to the Circuit Court of Jefferson county in that State, which Court, on "good and sufficient evidence," granted her a Divorce on the 30th of September, 1854.

On the following February, (four months afterward) the legally divorced Mrs. Love for the first time formed an acquaintance with A. J. Davis, although she had met him, some ten months previous, on the occasion of his delivering a course of lectures in Rochester, N. Y. She was married to Mr. Davis, (having resumed her former name, which was Robinson,) on the 15th of May, 1855, in Clarendon, Orleans county N. Y., by Joseph Pratt, Esq., Justice of the Peace.

This recital can be fully relied upon, as there are a number of responsible witnesses by whom every assertion can be entirely substantiated. I need only ask that if Dr. Morron's testimony with regard to Spiritualism was no more truthful than that respecting the character and condition of Andrew Jackson Davis, all will readily see what estimate should be put on the remaining resolutions which are based on that testimony.

Yours fraternally,

WILLIAM GREEN, JR.

Address, corner of Fulton and Franklin Avenues.

CONGRESSIONAL SPIRITUALISM.

A few weeks ago we incidentally mentioned a fact communicated to us from a reliable source, that a majority of the present Congress were spiritualists, which we must confess, very much to our astonishment, has called forth from the editor of the *Sun*, an article entirely irrelevant to the purport of our paragraph—while at the same time it is strikingly indicative of the lamentable results of partizanship upon the moral perceptions of men, reared in the bosom of a free country, and under the shadow of a Constitution, theoretically at least guaranteeing to every man the right to worship God according to the dictates of his conscience—when in the exercise of that worship, no infringement is made upon the rights of others.

For some months the editors of the *Sun*, in common with all minds incapable of self-reliance, (deeming spiritualism untrue, because new and unpopular,) have branded us with the epithet of believer, esteeming it opprobrious, and in all their allusions either to us, as believers, or to the cause itself, have been wild and reckless in their assertions, serving to demonstrate by such a line of conduct, nought but a bigoted incapacity to think for themselves. Like the prejudiced opponents in other days of the scientific assumptions [as they were deemed, because like spiritualism, new and unpopular,] of Copernicus and Galileo; failing to investigate for themselves, they repudiate the spiritualistic idea of the day, because they have been taught to believe otherwise; and thus in the article alluded to, through ignorance, have associated the religious faith of others with the political parties of the day that have so long disturbed their slumbers—attributing to that faith what never entered into the conceptions of its adherents. What demonstration in spiritualism have they ever seen, that warrants the assumption it has aught to do with politics, beyond its general application to make men better, in all the various walks of life? Much less have they seen aught to warrant its association with the confusion now prevailing at Washington.—We envy not that jaundiced vision that sees corruption in all it beholds—or the bigotry of a mind that condemns because it cannot comprehend.

With regard to spiritualism in the abstract, we believe the editor of the *Sun* is fully aware, we have never professed a conviction of its truth. But we have, and still continue to, until satisfied of its falsity, pay the subject that respectful attention due to all new suggestions in the realm of thought. We find in it, a theme presented for investigation, by an array of minds, whose opinions on all other subjects are deemed worthy of respect. We find it claiming to teach that all of life here, is but a partial view of man's existence. That to separate earthly life, as many seem aiming to do, from the life to come, is to rob it of all the beauty and significance it ever had. And we find it striving likewise to demonstrate, in contradistinction to the materialism of the age, that the power of God is moving the tranquil spirit to action, that the infinite love of the Father is flooding man's life with tenfold radiance and beauty, if man would but learn to be appreciative. Such assumptions on the part of any system, we are honest enough to admit,

are worthy the investigation of the intelligent minds of our age; and let us assure the editor of the *Sun*, once for all, that neither the assumed witicisms of shallow minds, or the forced sarcasm of either bigoted partizanship or sectarianism, shall deter us from an honest investigation into any subject we may deem worthy of thought be it popular or otherwise. And, we would advise the editor of the *Sun*, to avoid the introduction of scurrility into the more refined walks of intellectual and moral investigation. If it exist at all, let it be confined to those who cringe to the Moloch of power, and bend the "supple hinges of the knee," in hope of political preferment. Allow Mr. Giddings and Mr. Banks, together with others in less prominent positions, to pursue their moral and intellectual investigations, unassailed by vituperation, and unassociated with party—for the subject matter of their investigations, of all other themes, eschews sects and parties of all descriptions. Adhere to the busy turmoil of party yourselves, if you see proper, but saddle it not onto Spiritualism. And with respect to the investigations thereof, you would consult your better interest, if you learn—

"To be good yourselves, nor think another's shame
Will raise your credit, or adorn your fame."

In addition we would call the attention of the editor of the *Sun*, who is himself a Methodist, to the fact that many of the earlier members of that respectable fraternity, were mediums, and believed in the direct intercourse of angels. Mr. Fletcher, acknowledged a bright shining light of early Methodism, was what is now termed a clairvoyant medium, and on more than one occasion delivered messages from the spirit world to residents of this. Besides, John Wesley himself, the founder of the sect, a most estimable and pious man, was a full believer in what now the editor of the *Sun*, one of his professed followers, seems to take great pleasure in repudiating; whilst, with equally as little of the spirit of Christ, whom also he professes to follow, he appears to derive additional gratification in maligning all who disagree with him in opinion. We subjoin a few extracts attributed to Mr. Wesley, and leave the editor of the *Sun* to reconcile the difference that exists between his profession and his practice:

"May they not also minister to us with respect to our bodies in a thousand ways which we do not understand? They may prevent our falling into any dangers which we are not sensible of, and may deliver us out of many others, though we know not whence our deliverance comes. How many times have we been strangely and unaccountably preserved in sudden and dangerous falls? And it is well, if we did not impute that preservation to chance, or to our own wisdom or strength. Not so, God, perhaps, gave His angels charge over us, and in their hands they bore us up. Indeed, men of the world will always impute such deliverances to accidents or second causes. To these possibly some of them might have imputed Daniel's preservation in the lion's den. But himself ascribes it to the true cause: 'My God hath sent His angel, and shut the mouths of the lions.'—*Dan. vi. 22.*

"When a violent disease, supposed incurable, is totally and suddenly removed, it is by no means improbable that this is effected by the ministry of an angel. And, perhaps, it is owing to the same cause that a remedy is unaccountably suggested, either to the sick person or some one attending upon him, by which he is entirely cured.

"It seems, what are usually called divine dreams, may be frequently ascribed to angels. We have a remarkable instance of this kind related by one who will hardly be called an enthusiast, for he was a heathen, a philosopher, and an Emperor; I mean Marcus Antoninus. In his meditations, he solemnly thanks God for revealing to him when he saw at Cejeta, in a dream, what totally cured the bloody flux, which none of his physicians could heal."

And why may we not suppose that God gave him this notice by the ministry of an angel?

"And how often does God deliver us from evil men by the ministry of His angels, overturning whatever their rage or malice, or subtlety had plotted against us? These are about their bed, and about their path, and privy to all their dark designs; and many of them undoubtedly they brought to naught by means of that we think not of.— Sometimes they are just ripe for execution; and this they can do by a thousand means that we are not aware of. They can check them in their mad career by bereaving them of their courage or strength; by striking faint through their loins, or turning their wisdom into foolishness. Sometimes they bring to light the hidden things of darkness, and show us the traps that are laid for our feet. In these and various other ways they hew the snares of the ungodly in pieces."

Lift not the Wine Cup.

O soft sleep the hills in their sunny repose,
In the lands of the south, where the vine gaily grows;
And blithesome the hearts of the vintagers be,
In the grape-purpled vales of the isle of the sea!

And fair is the wine when its splendour is poured
From silver and gold round the festival board,
When the magic of music awakes in its power,
And wit gilds the fast-falling sands of the hour.

Yet lift not the wine cup, though pleasure may swim
Mid the bubbles that flash round the roseate brim;
For dark in the depths of the fountains below,
Are the sirens that lurk in the vortex of woe!

They have lured the gay spirit of childhood astray,
While it dreamed not of wiles on its radiant way;
And the soft cheek of beauty they've paled in its bloom,
And quenched her bright eyes in the damps of the tomb.

They have torn the live wreath from the brow of the brave;
And changed his proud heart to the heart of a slave;
And e'en the fair fame of the good and the just,
With the gray hairs of age they have trampled in dust.

Then lift not the wine cup, though pleasure may swim
Like an angel of light round its roseate brim;
For dark in the depths of the fountains below,
Are the sirens that lurk in the vortex of woe!

Not so Hidebound as Some.

Somebody has sent us the the *Baltimore Patriot and Commercial Gazette*, of May 26, which dares to publish the following account of interviews between mortals and immortals, communicated by one who witnessed what he reported. There are some conductors of the press who have sufficient independence to do this, but, as yet, they are few:

SPIRITUALISM IN BALTIMORE.

This is advancing far more than the world at large has any idea of. In many a quiet family, after the tea things are removed, the dial is produced to give the means of sweet communion with the loved and lost; and the consolation it affords to many a stricken heart, none can tell but those who have experienced it, and realized for a truth their actual presence among us, though unseen.

It has been my privilege to attend such a circle during the last winter, where weekly, and even oftener, we received communications from spirits of the higher spheres, and teachings of the most elevated character. We were favored with the presence of Sir H. Davy, Sir Walter Scott, Dr. Franklin, Howard, the philanthropist, David Hume, Henry IV., who communicated in French—no one present capable of writing in that language. We had poetry from Davy, Poe, Moore, Hood, and Wordsworth. Whether, indeed, all this emanated from these gifted ones, I do not aver; but it was worthy of them, certainly beyond the capacity of the medium. But of Sir H. Davy's actual presence I have no doubt, not only because, like that annexed, it was characteristic of such a mind as his while on earth, but from certain tests which were propounded and satisfactorily answered.

Wishing to know more of one with whom we were in such frequent intercourse, I procured his "Life" by Henry Mayhew, recently published, and the perusal of it suggested some questions which I knew could only be answered by his spirit. Accordingly, without mentioning my purpose to any one, I wrote on a scrap of paper these words:

Who was Grace Millet?

Who was Mr. Tonkin?

What of Chloe?

As soon as the dial announced his presence, I laid the paper on the table and asked if he would answer the question therein.

"Certainly—the relation of one of them to me was mother."

[It was her maiden name.]

"The second was the friend of my childhood, my youth, and when I became a man, my associate in studies."

Now, sir, if you please, the third—

"My pet dog—I saved her from being killed by a mad dog."

Let it be understood that no one present knew what I was about, as I had given no intimation of it, but simply laid the folded paper on the table. Now, turn to his "Life," and see how appropriate were the replies.

In my opinion, there is nothing so inexplicable, and which so entirely confounds all cavil and speculation on the subject, as the answer to mental questions. I have known scores of instances just as wonderful as these now given.

Just before taking our seats, one of us remarked that the room was too warm.

The dial moved:

"Yes, heat is not necessary for our communications. The electric fluid is more expanded in warm weather, whereas, in cold, it is more contracted and better fitted to be used for communicating."

I said, I have before understood that they operate by means of electricity, but not what we call such.

"Yes, it is what you call electricity, but not as you know it. How can you speak of electricity—what know you of it?" Who has seen it? In the lightning, you may say, we all see it. But has the lightning ever been analyzed? No—and never will be by man.

"Every one is a vast electrical machine. Some are more highly charged than others, and in this world it is the same. Spirits have the same power. Mediums are those who have the most electricity within them. Some are positive, some negative. So with spirits; and the reason why some spirits find it more difficult to communicate than others, and can control one medium better than another is, they do not assimilate—that is, a spirit who is positive comes to a medium who is positive; or one who is negative to one that is negative. Likes should meet unlikes; thus the difficulty. It is not the fault of one man more than the other, but such are the principles and laws which God has established.

"You may say, of what use, then are the tables.—The tables are used as the wires of the electric telegraph are used, to convey messages—they are conductors. We must have means, and we take the most suitable. Is it not much better to use a simple table as a conductor than to have complicated machines and batteries; and, moreover, this instrument places communications with spirits in the power of every household, because the poor and laboring classes of your world, where money rules so much, would not have the means to purchase a costly machine. Thus you see we have chosen the simplest means to achieve the greatest works."

How is the rapping done?

I have told you that some mediums are positive and some negative. The positive are more powerful batteries than the negative, and sometimes through them we can act unaided by the conductors just mentioned.

The writing mediums are upon the same principle, but do not require so much of the force as the rapping, nor can it be produced when there is only just sufficient for the tipping. There are many degrees of the force besides those I have just spoken of. The impressional writer has not so powerful force as the automatic, but may have more communicated by the spirits, for sometimes they aid in developing, and communicate the power when they find it wanting.

Evil spirits generally are batteries of greater power than those of the upper spheres, and it is they who, with few exceptions, produce those wonderful manifestations; but it is all upon the same principle.

Is there any difference in the electricity known by us and that used by the spirits?

None. They both emanate from the same source, but that in the spirit world is understood, whereas it is almost unknown by you.

Why are some of us mediums and others not?

Why is one person shaped differently from another? Why do they vary in size, and form, and weight?—Upon the same principle one is the medium where another is not. God has made no two human beings the same.

It is by and through the medium that we communicate our thoughts, as you in Baltimore send a message along the wires to your friend in Washington. Electricity with you is yet in its infancy; the first principles, I may say, have only been discovered. But go on, and as you proceed, immortal glories contained therein, will be opened to your understanding; but you will not be told any further by us. You must work out the problem yourselves.

I wish to say a few words about tests. When you investigate the subject, you very naturally seek for tests, and we are equally anxious to give them. When a test is called for, your mind immediately becomes excited; your brain works; thought plays; you, of course, disturb the electric stream; and on the same principle that the telegraph will not work sometimes, in bad weather or when the wires are broken, we cannot operate when the wires which we work are disturbed. If a medium be automatic or unconscious, we have full power, and then find little difficulty in giving tests. The more inferior the intellect and mind when tests are required, the better; and thus it is that the most passive characters make the best mediums.

Are all mediums, more or less?

"Yes, some who have a high degree of power are immediately developed; others have it latent, and must have the spark applied to it ere it will burn; while some have very little; but we see when their characters are suitable for good mediums and we communicate some of our power."

Electricity has more to do with the well-springs of life and thought and action than you dream of; but how much, we leave you to find out. Why should we tell you what it will benefit you to discover for yourselves. You will value the knowledge you obtain by arduous study more than anything we could give, and it is but right that man should enjoy the fruits of his own labor.

Dear friends, you have all some power; practice will give you more; and to sit with good mediums will help you still more rapidly.

Spirit of the Secular Press.

The unrelenting apposition that has been manifested towards the manifestation of modern Spiritualism, and the Philosophy assumed to be inculcated thereby, is unprecedented, perhaps, in the history of mind and its investigations. And amid the ranks of the opposition, none have been more violent or unreasonable, than the editors of the secular Press, generally. Most of these minds, by common consent the caterers for public taste, and to some extent, the guardians of the public morals, seem to disregard entirely the claim of fair logical reasoning, and rely entirely upon unwarranted denunciation, irrespective of the demand of a quiet argument, or legitimate controversy. Our cause—the cause of Truth, as we conceive, presents itself with an array of facts as the basis of its teachings, that should challenge the respectful attention if not the credence of all reflecting minds. Instead of meeting these facts, and the argument based thereon, in a calm and rational manner, by the judicious display of opposing facts and arguments—we are on the contrary, assailed from almost every quarter with the most unreasonable denunciation of the philosophy assumed to be taught; as well as the bitterest vituperation against those through whose agency these facts are claimed to be established—thus manifesting almost an entire abnegation on the part of the secular press, of all those controversial amenities that should ever characterize the discussion of any subject presented for the deliberation of the general mind.

We occasionally however find an exception, when in gentlemanly courtesy and a disposition for fair and legitimate investigation are manifested, even when there has been no positive conviction of the hypoth-

ses claimed. Among these exceptions, we have had occasion to recognize more than once, the able Editor of the *Clermont Courier*, of Batavia, Ohio—J. R. S. BOND, Esq. We give below an extract from a recent number of his paper, in reply to his political opponent of that place, who it seems, had been endeavoring to cast some reflections upon Giddings, Banks and others of Congress, for their supposed faith in Spiritualism. In behalf of the cause of Truth and its advocates, wherever they may be, we thank Mr. Bond for his prompt and able defence of the right to individual thought and action; and we cordially tender him the right hand of fellowship, in the pathway of honest investigation, whilst we earnestly desire for him a still higher and fuller appreciation of all the glorious Truths that are to be derived from the spiritualistic faiths of the day.

The Approaching Crisis.

Much is now said about the "approaching crisis." Almost every editor has an article on the subject, while correspondants all begin to squint that way, and throw out hints that cannot well be misunderstood. As the subject is one of common interest, we will also add our mite of thought thereon to the common stock.

We look for great and terrible revolutions, a general overturning and breaking up of things as we now find them in the social, religious and political departments of our world. We expect these elements of contention and strife now exciting the American mind will end in the destruction of the present *disjointed Union*. It will tear into fragments the United States; one fragment of which will form a more perfect Union based on better principles; while another (if possible) will form a still more vile and loathsome thing than the present *Union of Despotism*. Nearly all the atoms of the old confederacy will unite with these two main Powers. These two main Powers will ever quarrel until their few days are over, for their time is short. Great and dreadful wars resulting in dreadful human slaughter and cruelties unheard of in all the past, will continually rage during the consummation of these things. That day will try men; it will be a test day to all. In it many true reformers will be called on to die a martyr's death, notwithstanding they may all stand above the use of the sword and aloof from the battle field. Many who now profess to be peace men will resort to arms, and fall in the field of battle. Some, however, will be true and shining peace-men in that day. They will adhere to principle, live up to their highest light, though they may be crucified saviors of the coming crisis, and for the future age.

Peace will be the test principle of the true reformer in this crisis.—We are no prophet, yet we have a right to give our impression of the future to the people. They have no right to believe a word we say, just because we said it. If these things were not true before we said them, they are not true now. Look at the past, the present and the future and think for yourself, and do not let me look and think for you.—*Truth Seeker*.

Mr. G. C. Eaton, the Healing Medium.

All persons who require the services of this gentleman, will please leave their addresses with the editor of this paper, at 200 Main street, where he will call every day.

*

JAMES F. ROWLEY.

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